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M 1767

SEATTLE

SUNDAY

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SUNDAY, FEBRUARY 1, 1976
SEATTLE

MR. NYLAND

And today is Sunday. And we come here to talk about serious things about your life, about your death. What you want to do to grow. What is needed for growing. What is needed for building. What is needed for the continuation of your life, if you believe in that. It's not a tea-party. It's a serious matter. When one wants to talk about Work, you have to talk about the attempts you make. You have to consider the necessity of the utilization of your daily life for a definite purpose, with the possibility of continuing with your life, after death. Or even to bring it down to THAT what is needed for your life on earth, is to prepare for the possibility of maybe having a chance to become conscious. Or that that what you want to know, you have to apply in order to make your life on earth more in balance. I say it is serious, because you consider the possibility of talking to yourself about your essential qualities. That is, you consider that there are two things: an outer life, and an inner life. That what is surface and that what is essence. And that when you really have to consider it where to start from, it is from what you hope could be permanent within yourself. And that has to grow out. Or you have to prepare for the possibility of the continuation of what makes you alive now. And if one takes the responsibility for that, that then you wish to build something that we call "Soul". I mentioned last night that Work cannot be separated from religion. And by religion of course I mean a conduct for your life. An understanding of the seriousness, why you happen to be on earth. And that in considering such questions, you segregate yourself from the general average person who doesn't consider such questions at all. And then when we want to talk about Work on yourself, your attitude has to be - not with a holy face. And not because you enter a church, but because you yourself bring something that is

your own and valuable. And many times you don't want to expose to anyone else, but coming together in a group, you want to talk about efforts. What you have done to make your life more worthwhile and to answer to certain responsibilities, when you consider that you have been born on earth for a definite purpose. Even aside from the question ~~that~~ IF YOU believe ~~that~~ there is a God or a ~~H~~higher level of Being. Or that there is a necessity for anyone on earth really to understand what is meant by Work on yourself. We read about Ashiata Shiemash. And it is a beautiful chapter. And it happens to talk about the terrible situation we are in as human beings, unconscious, unfortunate - slugs as we call them - and that we want to grow up to become a real Man. I asked last night, that I hope that you can bring questions to this group. And since we are in Seattle, I have asked that those from here sit in front, because the others of California or not immediately belonging to Seattle - I will still be in San Francisco, ~~and~~ THEN they can sit in front. So now we talk. Now we see what you have done. How your day was spent. How honest you have been able to be. If you ask yourself that question, how much did you think of Work today? Not every day is Sunday. We need ordinary life in order to continue to live. You also need ordinary life in order to have a chance to utilize the energies that you make unconsciously for a Conscious purpose. You need your ordinary life as a starting point. If you want to grow up, you start from where you are, and then you start to build, if you can. And today is a day - a special day. It is difficult sometimes to be serious. And sometimes you resent it, when you are reminded that at least some time during the day, you have to consider the question that you will die. When Gurdjieff talks about Hope and Faith and Love, and you read about it, and the description of how terrible such concepts have

become in our lives, in our culture, in our civilization, in our way of living. How everything has been dragged down. And that the genuine duty of man is not understood. And that he believes that he can remain just a supporting cell in order to sustain Mother Nature and to help a little bit so that the moon can stay on its place. Don't for get - this is Work.. Don't forget that I come here. I take out time which is needed at another place. I wouldn't say that my life is coming to an end, because I have absolutely no concept about that. But I do know my time is valuable, because I make it valuable. Not in itself - it isn't worth a damn. But it is important when one wants to talk about Work. And if possible that you can profit from some years of being associated with an attempt to wake up. Let your questions be short but honest. If you can, to the point. Don't philosophize, and don't theorize. I have no time. I want you to know how to Work on yourself. I said it last night. I want you to make sure that the attempts you make are not wasted. That is all I wish really, to warn you about. For the rest, it becomes your affair. Who has questions? - Give me your name.

Q: Joe Allison. My biggest problem is that I don't Work enough

MR. NYLAND: Why would you?

Q: At first I thought I would get motivation from the results of the Work attempts I was making.

N: If you say you should Work more on what do you base it? Where the "should" comes from? If you say that you see, you have a measure with which you compare it. You take the amount of time or energy you spend on Work, and you have an idea that there is more time, more energy somewhere, that you also should employ. How much more? And if it actually exists, why don't you? The motivation of one's Work is based, I've said many times, on

a wish. And the wish is based on an understanding of myself. To the extent that I'm satisfied, or not as much satisfied, or very much dis-satisfied, on that will depend how much my wish is, and how much I then wish to Work. So I say, "I Work that much." I say, "Perhaps I could Work more." But I don't and instead of trying to figure out why I don't, I would continue to say, "I Work that much only." Keep on saying that. Accept yourself as that kind of a person, who Works one percent of the day. Keep on saying it, "That is me." And accept it. Then at least you have the truth about yourself. And with that perhaps you can do something. - Yeah?

Q: Mr. Nyland, there are times for me when Work is really an integral part of my life. And at those times it seems that I should be that way always. And there are other times when the efforts are dry.

N: Again, the same question. Because you say, "Why should it be more?" You're still living on Earth. You're not an angel. It may be not necessary as yet even if you could be, to be a hundred percent Conscious, Conscientious and have a Will. Maybe it is impossible to be at the present time in a very short time, to become an Harmonious Man. I have an aim. I don't know how far the aim is away. But I know that I want to be on the road towards it. And I walk, sometimes I can run a little bit. Sometimes I'm out of breath, and I have to wait. Sometimes the road is rough. There are many rocks. Many obstacles. Sometimes I get into a rut, sometimes I'm tired. Sometimes there are requirements of ordinary life. I'm so engaged, I'm so identified, there is not enough energy. But I continue. I do what I can. I say, "That again is me, wishing to Work at times." At other times I'm just as honest when I say, "I cannot Work." What I'm interested in is sincerity about myself. If I'm interested in the truth about myself, it will have to include

all my manifestations, the way I am and the way it now manifests. The motivation to whatever I do, the realization that which ever way I spend my time, that it happens to be me spending my time. And that perhaps in spending my time - (IF YOU COULD SIT JUST A LITTLE BIT SO- DO YOU REALIZE YOU ARE IN HIS WAY) that I have to realize that in spending my time, I have of course a choice ~~of~~ how to divide my energy. And to the extent that I have a wish, and ~~to the~~ a degree of that kind of interest, or also the realization that I should Work for myself, that as much as I can afford to give it time and attention, then I come again and again to a statement of myself that this is the particular level of my being, where I at the present time, am living. And again I say, "If I accept that, then I don't worry." But if afterwards, happening to think about what I am, and then having at my disposal certain facts which I cannot deny, and which are truthful, and that therefore there is no question in associating or rationalizing or whatever I call my conditioning that I could change my mind, because it is the absolute truth, then I must know that what I am doing belongs to me in the state in which I am now. And when I think about it afterwards, and I say, "That is me," and I consider what perhaps a man should be, and what I think I ought to be able to become if I could grow up, then I could notice a discrepancy between that kind of an ideal and what I at the present time manifest. And then it depends on my conscience, what I want to do with it. Because if I say, "It is an ideal, and it is worthwhile striving for, and I'm still on the road, but so far away from what I really want to accomplish,"then maybe there is something that starts within me, I say, "I must have more of a wish. I should spend maybe more time. Maybe I **should** learn much more. Maybe I should do less of my outside work, and more energy to be devoted to the development of my inner life." You see then

you have a basis. And if you do this, if you want to, every day, at the end of the day to take stock. "How much time did I spend? How many thoughts ~~did~~ I ~~have~~ HAD regarding Work? How many times did I use the thought to convert it," to use ~~it~~ THEM for the purpose of an application, or for the wish to have an experience of an awareness or for the creation of 'I'?" About that I can be quite honest. Because the accounting is only for myself. I'm not measuring it with anyone else. I don't even want to present it to God. Because I think that He only is interested in my real wish, and not the accomplishment as yet. All right? - Yeah?

Q: How can I learn how to ask the right kinds of questions of myself, to find me in All and Everything? It's like I read the book, and I don't understand, and I don't know how to ask the right kinds of questions of myself that perhaps understanding would come from reading the book later on.

N: Let's understand it a little bit better. When Beelzebub talks about the different descents to earth, earth is a body. When I compare it to what I am as a body, there are also a few other things I have besides my body, when he descends, first - second - third - whatever it is, to return to the earth, and on the earth there are slugs walking around. Beelzebub is on the planet of Mars. He is observing the affairs of the earth, the events, and he sees certain things that are wrong, or at least that should be corrected for the sake of giving wisdom to the slugs so that they can grow up to become a MAN. Now I look at the different descents as a returning of a mind, becoming interested in that what the body is up to. Or, what the body is experiencing. Or, the cells of the body are doing with each other. What is meant by Atlantis? One's inner life. It has sunk. It has disappeared. What used to be conscious has become subconscious. My essential being is

covered. And just a few points here and there, it sticks out. And one says, "Those are the Azores Islands as peaks which belonged to Atlantis when it sank down in the Atlantic Ocean." What is comparable to an experience I have had in my life, where part of my body disappeared? I see the ascent to Gemchania, to Tikliamish - what is meant by that? What are the properties described of the condition of the people who live there? What was needed for the emigration so that those from Atlantis were not all killed, but that part of that culture remained, and perhaps they settled in Egypt. What is meant for me, when I am reading the India chapter, and go across the mountains, Himalayas, to finally come down to India - what does it represent in myself? You see, if I try to understand a little bit that the trips of Beelzebub are the trips to my body, with a conscious mind, having observed the conditions as they were. It is comparable to the attempt I make when I wish to wake up, and I say, "Let there be a Beelzebub And let this Beelzebub, as 'I', be in a state of Mars, ready to fight, without fighting, but being intensely interested, as if 'I' is at the boiling point, ready to run over, but not running over." That is, intensely intensely interested intellectually, to observe, but not allowing as yet the energy to disseminate, or to be squandered. The containment of oneself, in observing, in becoming acquainted with what happens on my earth, the different cells which are fighting sometimes for position, the different interesting experiences which I have when I live, even on the surface, the conflicting thoughts and feelings of myself which make war between them, like civil war on the surface of my body. And then an 'I' as consciousness, coming down, and to participate on the spot, with what happens, when I as a human being am behaving in a certain way, and I need a little advice in my

behavior forms. And then be guided by THAT WHAT IS "I" as impartial, but benevolent, wishing to help me. Then I see Beelzebub talking to Hassein, still unformed, which is my little inner life, unformed, but ready and wishing to grow. And uncovering gradually, by means of certain sayings, or illustrations, that what are facts for myself in my own life. And constantly being reminded that when Beelzebub must say something that every once in a while Ahoon has to come in, because the body has also something to say about it. Ahoon is servant. THAT WHAT IS Hassein is a little bit of THE beginning of an understanding of Magnetic Center. You see, Beelzebub comes, and in order to keep equilibrium, and not to divide ~~it~~ all the time in such a way that one constantly is interested in Work on oneself, every once in a while, introduces Mullah Nassr Eddin, AND making a little joke that gives the balance. When the captain comes in, they are talking, theorizing, discussing the planet Venus. Very very interesting. But the captain is Common Sense. And he comes in, and he tells, "Mister Beelzebub, we are running into Zilnotrago." -You understand now? Finally, in the chapter on America, all the different things related to advance in civilization and culture, everything that money can buy - industrial development, to the nth power. Beds of felicity. All things packaged any way you like. Packing houses full of slaughter. All the different advances and progress, everything that is available to satisfy everybody's taste, including dancing, including descriptions of Jeffry, the different Jeffrys of dynasties of Egypt, and the reasons why, discussions of relationships of different people - all of that is a total chapter at the end, sixth descent. And coming then, with Beelzebub for a long time living on earth in such beautiful center of civilization, and indicating what really is the value, compared to THAT what even belonged to Atlantis. The discussions

of the introduction of what is Ashiata Shiemash - what does he represent as a messenger from above? What are the different interests of people when he discusses religion? What is what he calls "the fruit of civilization"? The terror - we talked about this morning. The different little types - Lentrohamsanin - Makary Kronberkzion - Abdil - the Hadje Asvatz Troov - the laws - Heptaparaparshinokh - description of time - the Arch-absurd - the Sun not giving off light or heat - France as a psychological state - a wee bit about the Germans, with a beautiful little saying about Blödsinn and stumpfsinn - all of that. And then, the mountain pass of Impartial Mentation. The realization that after the end, after all the descents, after having acquired a great deal of knowledge, and having done his task in order to undo the premature interference into the laws and the rules of God, that then Beelzebub is pardoned as a Conscious Being, holding across an example that if one wishes to grow up and could become Conscious and Conscientious, and has done and followed the five Rules of Objective Morality, that then in the end, in pardoning him, Beelzebub will grow horns, with the aid of his kinsmen. And the warning in the beginning, and the advice from the author at the end. It's my Life he describes. It is my growing up. It's my realization of an unconscious state in which a variety of things just happen, but where gradually, under the influence of Beelzebub, I may be able to understand a little bit more about the depth of my Being. And Beelzebub said, "Everything is in it but you and me," he is a little bit sarcastic. You have to utilize the time. You must now allow too many and too long a silence. It is very good that you want to formulate. It's also perhaps a little bit understandable, because you may not have expected that I would take this kind of a direction - that I'd put as it were, the

pin on your nose. That I want to tell you that I expect something from you. Because it is not just roses, roses. It is thorns also. It is the necessity of the understanding what is fruit of a civilization, when one says, "And that kind of a culture has to do with the possibility of growing fruit." And that what we wish as different people now, sitting together, you perhaps thought that it would be very much like last night - I doing the talking, you doing the listening. At the present time I tell you, "You have to become active." Because Work is activity. Work is not just taking it in your brain and enjoying it, and at times being able to talk about it very learnedly. Because it doesn't buy you any bread in Heaven at all. It's just a nice little piece of cake. But for the earth, with frosting. But it has no substance. Your Work is important in your own life. You cannot be flippant, and at the same time do business as usual, and think that you will enter what I called last night, "through the eye of a needle". What I said last night about the necessity of reminding yourself many times about Work, it means it is an attitude that becomes part of you. It is a basis of your life. It is something that you must know any time that you happen to think about it, so that when you happen to think then, that there is no question about the existence of your seriousness. But you see that is on which you embroider. It is a piece of burlap, and you make designs, and you put lovely thread and colors - that would be the pattern of your life. But the burlap is your seriousness that holds the embroidery together. When one talks about God having a telephone, and to know His number, even if it is a private line, for those who Work, gradually the number will be disclosed. But it does not mean that you phone Him every time. A telephone is available in case of emergency. So when you think about Work, and you remember

that regarding Work, it is required that one is of course serious, because your life, your inner life is at stake. It does not mean that when you Work you have to think about the seriousness. Because there is no question, when you Work, and you are serious, then of course your Work is serious. And you don't think about it. Any time that you wish to create "I" as a means for having something as an Objective Faculty, becoming Aware of you, you're not going to interfere with your thoughts about your attempt. Your attempt is an expression of the condition of your state, of the level where you live. If you describe the level, you know where that level has to be raised, and that you have to have more attention to be paid to the affairs of your inner life, and that then for some time, you want not to give as much energy to the continuation of your outer life, because you become identified with that so easily, and then there goes the energy. And very little is left to follow up your attempt. So when I try to Work, and I start to think at the same time that I ought to be serious, I use my ordinary mind. And somehow or other, having a relation then in thinking about Work, of course I become identified with it. And then there is so little energy left for the actual attempt, that I spoil my attempt. When one Works, it comes from a state of ~~one's~~ YOUR Being. And when that Work is considered serious, it is alive in you. And that what takes place when one wishes to Work, that is, to convert the energy which is now represented by the wish, into the actuality of an experience of something existing which is awake and Aware of you, what you need is at that time the open-ness to be able to allow such an experience to take place. But when you keep on thinking or describing or forcing with your ordinary mind, you're identified with that what you should not be identified with. Because Objectivity is a result of your openness, and a result of

your impartiality. And your identification is just the opposite. You spoil it. When we talk about simplicity, it means I don't want to think. I don't even want to feel. I bring myself to my wish as a result of many considerations of what I am. But when I become engaged in the search for Objectivity, I leave all forms of subjectivity alone if I possibly can. When I wish for myself to be all-present, the three H's, Head, Heart and Hands, to be united and combined as much as possible in a one-ness or an entity, even unconsciously that I want to be totally engaged in what I am doing. What is really taking place, if such three components of myself as three centers are combined into one? The point when it reaches one, the components disappear. Because that's the process of fusion. The one-ness is not divided into three. The three have become one. And at that point, there are two possibilities. One, the continuation of the one-ness in a different direction, in following up the direction where it came from in the same direction, or a return to the dividing of the one-ness again into three. If the component parts in this question of unity are made up of my three centers, then when the three units, having become one, there is no thought. There is no feeling. There is not even a realization of one's existence physically. There is no description. There is no necessity even to use words. One only says, "I am. This is me, totally, one." We talked about the eye of a needle. It is an "I" that enters through the eye. It is the one-ness of oneself, leaving unconscious world, going through that eye, by means of "I", into a world of Consciousness. It would be cluttering up the opening, the eye of the needle, it could not go through because of the ballast I would like to take with me of my subjectivity. So when I Work, I do it in such a simple way. I make an attempt when I am reminded. Immediately I have energy for that, because

otherwise I wouldn't think about the possibility of application. And I apply it. I forget where the energy came from. I find myself with a wish. I have enough energy to convert that wish into wishing an experience. I do not define what the result of the experience will be, than only that something will take place which will give the experience of something being Awake. And the acceptance of myself is no description any more of my unconscious state, but only the fact of my existence. Work in that way, when one starts to consider it as the making of an "I" out of subjectivity, then it is obvious that the subjectivity cannot continue to exist in the presence of that "I". But when I say, "What I wish this 'I' to do is to become Aware of me," I must admit that in order to continue with my subjectivity, something has to take place in the division of energies. And the greatest part should go to an "I" to make it and to create it, and a little bit should go to the maintenance of my subjectivity. That is why we talk about trying to drain, trying to relax, trying to make the activities of the body, when it is unconscious in the different centers, to such a low level that there are very few thoughts. That there is practically no feeling. And that the relaxation of the muscles of the body do not require too much energy. It makes it very simple, because where little energy is needed for the maintenance, a great deal of energy as coming from my wish, becomes available for the purpose of Work. And then when Work takes place, it is the creation of "I". And all I have to do then is to give it enough life so that "I" answers to the purpose of its birth. And then becomes Aware of me and what I am, even at a low level of existence, nevertheless it's sufficient to tell this "I" that this "it" exists. I wish you would understand

that, and understand it so simply and so clearly so that it won't give you any trouble. You complicate matters much too much. When you Work, there is no explanation necessary. When there is openness, that's all you need. Because that what will fill the openness, or what will give content, is that what comes from you, serving "I" in the wish to create it. And at the same time hoping that when "I" is made in the image of God, that God as a higher force, being interested in you growing up, will then help you and come and fill also "I". "I" becomes a link between man and God. "I" is the link between the world as we know it here on earth, and what we call "Heaven". "I" is the means by which Heaven is brought down to earth. "I" within oneself is the same as what one discovers that Heaven is within one. And all that is needed is the creation of "I", which is, "Seek ye first the kingdom OF HEAVEN" and all that will be added unto one, is simply a ~~the~~ result of "I" becoming aware of me, in which then all the facts, absolute in a certain kind of possible, as much absolute, as much truthful, will be the addition to the knowledge of "I", which then, from the standpoint of "I" becomes valuable when it is communicated to me in my memory, for afterwards to be able to consider the difference between truth and non-truth. If you really want to Work, you have to reduce yourself to become like a child. To really see that what you are, with all the complications, all the different interests you have, all the education, and what I call ballast, of the nonsense that you have been exposed to, and that you carry with you, and that you feel is so necessary for you in order to maintain yourself with your life on earth, that so much of that is so completely useless for the purpose when you want to leave earth, because that, after all, would be the aim, as I said yesterday, "After having settled your debt." Because you're not entitled to

go to Heaven unless you're through with the earth in the right way. And you can leave the earth then without having the fear that Mother Nature will send the police after you to catch you. Your Conscience will tell you to what extent you have paid. About that again, you don't have to worry. It will be paid by "I" in a different kind of a coin. So that your worry is only to help to keep "I" active on your spot, with you, participating in your life, constantly if you can, and whenever you can, AND whenever you have the energy to create and keep "I" in his - I simply call it "his" - proper place, because "I" is like a man. He wishes to grow up also, when he has been born as a result of your wish. The creation of "I" for a man is from his wish. And the energy represented by that under the influence of God - I've called it sometimes "impregnating him" - so that WHAT IS Mother Nature comes with child, which is "I", functioning for me, in - when it has grown up - to deliver me from the apron strings of Mother Nature. This is the question that if I can have such a picture constantly with me - I don't have to look at it all the time - I carry it with me like a talisman. It is an amulet. I carry it on my heart. I hide it from the outside world, because it is none of their business. It is my own. And every once in a while when I happen to think of it, I want to feel if that talisman is still there. I clasp it in my hand. That is the meaning of a cross, which is many times worn, not necessarily to show others that one belongs to a certain faith, but that it is there so that you can touch it, and then in contact with the symbol as representing a force of Life, in a form, that then, being reminded, you will have strength to continue to overcome the difficulties which may have been caused by your suffering. This is really how one ought to look at Work. Work can constantly be a reminder. The intensity of oneself in

wishing to Work may create really, in its turn, a desire, based on the necessity that one has to really grow up and do something about it. But the main thing is that whenever I pray that I know God could hear me, because I pray and He cannot fail when He is Omnipresent. We talk about these things NOW a little in theory, but what I said a little while ago - what is an attempt for Work? The last evening, this time, when I left New York, I said certain things about that. Again also for them, for those in New York or in Warwick, to see the simplicity of what takes place in the brain. And describing that is identical to what takes place in one's heart. The coloration in one case is a little bit intellectual - that is, it is based on mental processes - and the other is simply based on concepts of an emotional quality. But in principle again, they are the same. Because one tries to create - and let's for the time being stick with the mind - a certain function in the mind, which is different from the other kinds of functions. The characteristic of that kind of MENTAL activity is that the facts received by it are received without interference from anything else of the personality. The fact that the mind has different sections for different activities, of course is obvious, AND it is not at all new, and it is not stretching your imagination too far, because you can verify immediately for yourself that there are different sections which are functioning at the same time, parallel to each other even, and that there are different parts for the formulation or the pondering, or the contact with feeling, or whatever is taking place in the brain. The different ways by which you can hear a thing, say a thing, think about something else, and at the same time see with your eyes, and having an image, and perhaps even have also go on a form of imagination. Four, five or six things can take place in the brain at the same time without interfering. And having

different sections simply allotted to such kinds of mental activities. All one does now, is to take another little section that is still there, and is still available, and I say, "Here, this particular section, I would like to make function in a different kind of a way." I say, "A little different in the sense that I would not like it to be subjective." This I now reserve for the possibility of erecting a little house that I call "Objectivity", in which this "I" that I wish to create, can grow up and be born, and then when it grows up that it could actually become mature, that it then would function as a guide for me. I wish that if such a child of my own brain is born, that the conception which precedes it is a result of my wish and the relation towards higher levels of being. And that then, because of this, something takes place in my brain, which is the beginning of this "I" as one cell, but alive. And having a quality of being able, and I hope that it will grow up, because this is the kind of an education I would like to give this child, that it really becomes an observer, that it is a recorder, that it is nothing else but noticing certain facts, and that I would like such facts to be clear from any interference in that kind of intellectual process. This I call "an observing process" without interference with any form of partiality, or any form of description. When one describes Work, and when one says, "Observation," which of course I don't like as a word, and I say, "Observation with impartiality," I call "Awareness". When it is an awareness, I simply attach to it the time that has elapsed when I call it a moment, which moment is for me not a time any more, because it is free from dimensional qualities, a moment is not limited, than only the existence at that point - but when the moment expands, like time would expand and become a duration of time, a moment, when it continues to expand, becomes a sphere. And in that sense then, that what grows as "I"

which then could continually observe me, that "I" is awake. So I have really three possibilities of gradually changing one into the other. My aliveness in knowing that what is in existence of myself could grow up and could change. My aliveness also will give me the means - that is, somewhere in a certain part of my brain, it is formulated, what to do in case of Work, or what is a desription of a Work attempt, so that when a thought of Work occurs, I know what should be done. And the first thing that then is said to me, "Start by relaxing as much as you can, in order to conserve energy for the purpose of creation." The second is, "When you are in that kind of a state, and you feel that it is worthwhile to try to make an attempt, see if the energy as a result of your wish, could become converted into an awareness of an experience." It is a very difficult statement, because I do not at that time want to think. But I would like to have this awareness occur to me as an experience without the thought of my thought. And I try then to introduce at that time, the concept of a moment. Because I know that in a moment I can be free from a thought. And because of this, when I sit then quietly, and I know I have the wish, it is as if all of a sudden something can take place I call an experience, as if something is actually present to me, which functions as an awareness of me. It is as if at such a time, a light is lit somewhere, and that I, as I am unconscious, become also aware of the fact that something else is aware of me. If I can compare it to ordinary life, you may in a room, notice that someone is noticing you. That's the kind of an awareness I mean. When it, unconsciously, is aware of "I", as a conscious factor or activity. Awareness and awakening belongs to "I". The awareness of myself is simply a noticing of something existing like a light going up, and I have my eyes closed, but I know that a light is

there. The transformation - that is, I become a converting machine - I use energy for the purpose of a creation, and then I assume that such a creation, existing, functions, regarding me, simply as collecting facts, making statements about my existence. And to make them pure, the existence is without description. It is only a fact of existing. It means that "I" accepts me as I am. This is the problem, and also the solution, and a description of Work. The attempt one makes, you have to make, probably many times before a light goes up. Before there is a realization of something of that kind, of that kind of objective quality existing. And you all the time will be thrown back, to use your ordinary mind in order to simulate what you think is an attempt of Working on yourself. You must remain very patient about it. Because the road is not easy. The interference constantly with your unconscious mind, or even your feeling, is so great, because we are so unconscious, that the introduction of something quite foreign, even if it takes place in the brain, and even if it is in a little section, as it were, separated from the rest, it's extremely difficult to put something of such different nature in the midst of enemies who will look at this attempt, and will of course try to push it out. There is in the mind, at such a time, a unity, in order to exclude danger for all of them. And the unconsciousness of the mind simply means that it has no notion of what is taking place as something conscious, because the mind itself does not know what consciousness means. If it is a question of unconscious or subconscious or that what has been covered, what has receded, because of the sinking of Atlantis, that what has to be brought to one's consciousness, is exactly these functions which have taken place in the past, and are still there in embryo, and for which the mental capacity of certain parts of the brain is still

available. All it waits for is the wish to start such machinery going. The requirements for "I" is of course in the first place that it become a good observer, that it is truthful, and that nothing interferes. And the second requirement is that "I", as a creation from me, remains benevolent to its creator. The one side starts to develop a Consciousness. The other, the benevolence, will start to develop in "I", the Conscience for myself. The influence of Consciousness and Conscience on my unconscious state, and unconscientious state, is simply that by the mere presence of that what is Higher, the effect on the lower will gradually start to change it. So that the attempt only is needed for the maintenance of "I", and that "I" and "I" will do the rest. Because the "I", ~~and~~ as "I", has a wish to live, once it is created. The education of a child many times depends on the continuation of a creation of a surrounding in which it can grow. The feeding process almost becomes automatic, because when the baby exists, it cries for food. And one is reminded. When "I" exists, and the particular configuration which allows "I" as a Conscious entity to be present in an unconscious surrounding, is that at times, "I" will cry out to be fed. These are the thoughts that are produced in a man who is interested in Work, that every once in a while, accidentally, a thought or a feeling happens to cross his mind, or comes through his heart, and that then the need is, like a mother, hearing her baby cry, that she goes over and takes care of it. When the thought or the feeling reminds you of the necessity of feeding "I", you have an obligation to feed it. You cannot just dismiss it as a thought. You cannot be flippant because you are reminded. And the question of being reminded is perhaps not yours, it's a question that has come to you because you are alive as part of the totality of all Life, and the obligation that one incurs

by the acknowledgement of being a man on earth, is simply that when I am reminded that my life cries for food, that I have to feed it. This is the responsibility which a man must take when he wishes to grow up. We will talk again tomorrow. But now you understand a little bit more. Now you see what I would like you to do. You also see how necessary it is for you. How necessary it is to live with an idea. That you, when it comes, accidentally, thank God - accidentally, that then you acknowledge that you are reminded. And I hope then at such a time, you will really have a wish to do something with it, in a very simple way, to convert such energy which has been caused by the reminder to be used for the purpose as it were, to stand still, and to get an accounting for yourself, of the state where you are, unconscious, and that then you try what is meant then by an attempt of a creation of 'I', as if that what then could exist, could become aware of yourself. And that when you walk, the observation, as it were, from that part of your mind, looking - that is, looking benevolently, but also looking impartially to you as one behaves, that the activity of yourself as an expression of your behavior form is the object for the observation of 'I'. And when it observes, it accumulates data about the existence of yourself. And that such data are stored away, you might call - for future reference - whenever you wish afterwards to look at yourself, to analyze yourself critically, and to come to an impartial judgement. Of course you must read, you must think, you must take the time off. You cannot allow yourself to be all day long unconscious. Not any more. Something has to be there that reminds you. I wish sometimes you wear a hairy shirt. That something starts to irk you. Or pokes at you. Or that what is in front of you is many times like a miner's lamp. A little light. Just enough away from your forehead, not to bother

you, but to give light on the path you want to travel. That it is needed to keep such a light of course burning, and that it need not always be of that kind of a help that you need it because sometimes the momentum of your wish for consciousness will create already in you a certain state that you become more and more familiar with what has to continue. But the light on the ~~past~~ PATH, that is really what is meant, the objectivity as a concept is a light. It is that kind of a talisman which now comes out in the open so that it can be seen by you in your unconscious state. And that the acknowledgement of such a reminder existing is translated in you into a real attempt to improve or to understand your conduct and to deepen your religion as an emotional state. We talked about how to deepen it yesterday. The necessity of understanding an emotional state, which, when it is sufficiently deep, as deep as you can go, that maybe already there is an indication of something else which I call again and again, out of this world, as if God could be, AT SUCH TIMES not only remind you, but by His presence, make you see with an eye that you can create. We talk more tomorrow. But think now, what is Work? To become clear for yourself, and again and again, make attempts, and don't lose yourself in theory. Don't think it is necessary to have everything explained before you can start. And don't think that you have to create such conditions tomorrow. You can start today. And you will be sorry that you haven't started yesterday. The seriousness of your life will really help you to consider what is it that I wish to become as a Man. How can I, as soon as I can, grow up to be free from all the nonsense that Mother Nature has been talking about in my ear? THAT WHAT IS That the other ear is to be able to be open there and to have both what God says and what the devil says enter into my head, and that I then, trying to mix the thoughts from one

and the advice from the other. The temptations of one, and that what becomes a quality of benevolence for me mix in myself in such a way that it creates also for myself, a Consciousness and a Conscience. If you wish to Work, we can. If you want to ask questions, we can talk. If you want to remain alive for the next couple of days, you must make the attempt. No one will do it for you. You have to - I would now say, "Tomorrow, make a day, if you can, so completely different from your ordinary existence that you get up tomorrow morning with a wish - today - today - maybe it can be miraculous." And that you wish to search for what makes a day really miraculous. Where can be a miracle in Work as a result of your own miraculous way of wishing to search? This is what you must try. I say, "as a task or as a suggestion." What will you make of tomorrow, if you now have a chance to try to define what it could become? So that you can walk step by step, each time you put your foot down, at certain times during the day, you set aside for that kind of a purpose, that you then actually see where is you during the time now, that you want to walk - on earth - knowing it - your feet on the ground - but, at the same time, your mind in the clouds, hoping to see around the corner of a cloud, who is coming towards you? And that what keeps you in balance for yourself would be your emotional state, divided a little between your feet and your head, keeping its place, but giving to yourself the dynamic force, the motivating power, or the motivations which will come from your Conscience. If you make that kind of a day, you could be, by tomorrow, a different kind of a person. There is no doubt about the possibility of such a thing. There is also a grave doubt that you will be able to do it, because the affairs of ordinary life, even after you leave here, two minutes, maybe even less, you will be caught in unconscious states, in unconscious forms of behavior, in ordinary life.

Bla-bla-bla - unless you are very careful. And then, you will go out of this door in fear and trembling, because something could take place, and you're fearful because you don't know what. The fear for not being able to live will be compensated by the inner knowledge that what is you remains in, I say now, "In Eternity."

I hope to see you tomorrow. I do not know what your plans are, and who has to go back or what. But whoever can come tomorrow evening, eight o'clock here again. Try to remember when you come tomorrow, you come for a purpose. You come to find something that is worthwhile. You come as it were with pick and shovel to uncover a treasure. You come for Work. You come to make an attempt. You don't come for theory. You don't come for embellishment of your mind or the satisfaction of your heart. You come in order to see what is needed to rise to make alive and to make your level of Being rise up, as if the level of your Being, because of the materiality of what constitutes your Being, could be changed in density, almost as if when the density of that kind of spiritual quality is equal to your weight, you will be able to ascend to Heaven.

Good-night, everybody.

END TAPE

Trans. - Andy
1st Proof: ~~Margaret~~
2nd Proof: ~~Marjorie~~ 3/21
1st proof Linda E.
2nd proof:

Typed - Andy
Corrected - Margaret